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Benefit of the Day

A Collection of Beneficial Writings for Each Day of the Month

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلوة والسلام على رسول الله

أما بعد

السلام عليكم ورحمة الله وبركاته

Allāh, Mighty and Exalted, says to those who take heed:

“By Al-`Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.”

[Al-‘Asr : 1-3]

In his Tafsīr, Ibn Kathīr mentions, “(By al-Asr) That is, the ages during which the deeds – both good and bad – of the sons of Ādam, `alayhis-salām, take place. Allāh swears by [time], that man is in Khusr, which means in loss and destruction.

(Except those who believe and do righteous good deeds) So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs. (And recommend one another to the truth,) This is to perform acts of obedience and avoid the forbidden things. (And recommend one another to patience) meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.”

And ‘Abdullāh bin al-Mubārak recorded in az-Zuhd [p. 51] that al-Hassan al-Basrī said, "I saw those people [the salaf] and how they were more careful about their time than about their Dirhams and Dinārs [i.e. their money].”

So we Muslims live in an age where our time is discarded thoughtlessly, when time is, in fact, the currency with which we buy safety and bliss in the Hereafter. We, the sisters of Dār at-Tibyān, in the effort to benefit from our time, increase our good deeds, and recommend one another to the Truth and to patience, present our brothers and sisters in Islām with the third issue of the ‘Benefit of the Day’ Magazine consisting of short, beneficial lessons and reminders – one for each day in the month - which we hope will add to your knowledge, help you use some of your free time beneficially, and assist you in your accumulation of good deeds.

We ask Allāh to accept this effort from us, to bless it, and to allow us to continue in what is pleasing to Him, Āmīn.

و على الله على نبينا محمد و على آله و صحبه و سلم

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Love for Allah

***‘The Heart will Not find complete Happiness
except by Loving Allah and By Striving
Towards What is Dear to Him.***


***It is Not Possible to achieve this Love Except
by Rejecting all Things That Compete With
it.***

***This is what the Words,
“There is No God but Allah” Mean; this is
the Spirit of the Deen
Of Ibraheem and of that of Every other
Prophet’***

**-Ibn Taymiyyah-
Majmoo al-Fatawaa**

One of the Salaf said, "O son of Adam! You need your share in this life, but need your share in the Hereafter even more. If you took care of your share in this life, then you will lose your share in the Hereafter and are soon bound to lose your share in this life too. If you took care of your share in the Hereafter, you will also win your full share in this life with ease."

[Fada'il adh Dhikr by ibn al Jawzi p. 19]



monday
18 june 2007
3 jumaad ath-thaani 1428

Backbiting

One day one of the companions asked the Prophet (saws) "O Messenger of Allah. Will we be called to account for what we say?" He replied "May you be lost to your mother - people will be thrown, faces down into the hellfire, only on account to what their tongues said."

(Tirmidhi)

The Prophet (saws) said "When a person gets up in the morning, all the parts of his body make a plea to his tongue saying; 'Fear Allah regarding us, because we follow you. If you are right then we shall also be right, and if you are wrong then we shall also be wrong.'"

(Tirmidhi)

"Woe to every [kind of] scandalmonger and backbiter, who piles up wealth and lays it by. Thinking that his wealth would make him last forever! By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to you that which breaks to pieces? The Fire of [the wrath of] Allaah, kindled [to a blaze], which mounts [right] to the heart. It shall be made into a vault over them, in columns outstretched."

Surah Al Humazah (104:1-9)

The Conditions of La Ilaaha Ilaa Allah

لَا إِلَهَ إِلَّا اللَّهُ



tuesday | 4 jumaad ath-thaani 1428 | 19 june 2007

The Eighth Condition: Being pleased with it and yielding in submission to it..

This condition is an addition to the condition of working with Tawhīd. You may do an action but that does not mean that you are pleased by doing it; hence, this has been added as an extra condition to show that you have to be pleased by doing actions for the sake of Allāh (swt), to make absolute obedience to it and to submit to it completely. It is of no benefit to do actions for Tawhīd except that you are happy by doing them and to have complete submission and obedience inwardly and outwardly as Allāh (swt) says:

But no, by your Lord, they can have no Faith, until they make you (O Muhammad (saw)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.
[an-Nisa : 65]

Ibn Kathīr in his *Tafsīr* states regarding this Ayah, "Allāh (swt) swears by Himself that no one can believe unless he judges by what the Messenger (saw) has brought in all his affairs, and that he must have complete submission and surrender to it, without any preventions that gives him any hint of not submitting."

Ibn Taymiyah says in his *Fatāwa* 28/471 regarding this Ayah, "Any person who leaves the Sunnah or Shariah, Allāh (swt) has sworn by himself that no one will be true believer until he is pleased with the Judgment of the Messenger (saw) in every matter of disagreement whether in relation Dīn (religion) or Dunya (worldly affairs), and there is no repulsion or rejection of any sort to what the Messenger (saw) brings. The evidences for this principal in Islām are many."

Ibn al-Qayim in *at-Tibyan* P.270 states regarding this ayah, "Allāh (swt) swears by himself a definite oath which starts with a negation... none from the creation has Īmān unless they rule, judge and arbitrates by what the Messenger (saw) has brought in all matters which occur between the people, in the foundations and branches and in all matters, from the Ahkām of the Shariah. Despite this we do not confirm Īmān if he does all this except if they negate any hatred towards the rule and it is accepted in the heart. When the ruling comes from Allāh (swt) his heart should be open to it with a great opening and should be accepted with the best of acceptance. Still we would not confirm Īmān until you accept the judgment of Allāh (swt) with complete gratification and pleasure."

Look how the Ulemā before used to be clear and emphasise this point, how you have no Īmān even if one does what has to be done from the Shariah but is not happy with it! Then what about those who not only disobey the Shariah but fights, kills and imprisons those who want to establish it!!

Sincerity

wednesday | 5 jumaad ath-thaani 1428 | 20 june 2007

Umar bin al-Khattaab relates that: 'I heard the Messenger of Allaah, sallallaahu 'alayhi wa sallam, saying, "Verily actions are by intentions, and for every person is what he intended. So the one whose hijra was to Allaah and His Messenger, then his hijrah was to Allaah and His Messenger. And the one whose hijrah was for the world to gain from it, or a woman to marry her, then his hijrah was to what he made hijrah for." [Related by Bukhaaree and Muslim.]

This hadeeth is one of the hadeeth around which the whole religion revolves, and it is related from Imaam ash-Shaafi'ee that he said, **"This hadeeth constitutes a third of all knowledge."**

Imaam Ahmad said, **"The foundations of Islaam are upon three ahaadeeth:** The hadeeth of Umar, 'Verily actions are by intention'

- The hadeeth of Aa'ishah, 'Whosoever introduces into this affair of ours that which is not part of it, then it is rejected.'
- The hadeeth of Nu'maan bin Bashir, 'The halaal is clear and the haraam is clear.'"

Ishaaq bin Raahawayah said, **"the foundations of the religion are upon four hadeeth:** The hadeeth of Umar, 'Verily actions are by intention.'

- The hadeeth, 'The halaal is clear, and the haraam is clear.'
- The hadeeth, 'Verily the creation of one of you comes together in the stomach of his mother for 40 days.'
- The hadeeth, 'Whosoever invents into this affair of ours anything which is not part of it, then it is rejected.'"

Abu Ubayd said, "The Prophet, sallallaahu 'alayhi wa sallam, collected all the affairs of the Hereafter in one statement, 'Whosoever introduces into this affair of ours that which is not part of it, then it is rejected.' And all the affairs of this world in one statement, 'Verily actions are by intentions.' Place them in every chapter."

Abu Daawood said, "I looked into the hadeeth of the Musnad (i.e. of Ahmad) and it consisted of 40 000 ahaadeeth. The I looked again and (found that) the 40 000 ahaadeeth revolved around 4 ahaadeeth:

- The hadeeth of Nu'maan bin Bashir, 'The halaal is clear and the haraam is clear.'
- The hadeeth of Umar, 'Verily actions are by intentions'
- The hadeeth of Abu Hurayrah, 'Verily Allaah is pure, and does not accept except that which is pure. And indeed Allaah ordered the Muslims with that which He ordered the Messengers.'
- The hadeeth, 'From the excellence of ones Islam is his leaving that which does not concern him.'"

From: The Hadeeth of Intention

Imaam Ibn Rajab al-Hanbali rahimahullah

Jaami ul-Uloom wal-Hikam

Dhaat An-Nitaagayn

(the one with two belts)

"She is...

thursday | 6 jumaad ath-thaani 1428 | 21 june 2007

The daughter of the pure and the noble Abu Bakr Radiyallahu 'anh, the leader of his tribe, and the first Caliph of Islam.

The sister-in-law of the best of mankind. Mohammad صلى الله عليه وسلم, who named her "*Thaatun-Nitaagayn*" (the one with two belts), for her heroic act during the Hijrah [migration] of the Prophet صلى الله عليه وسلم and Abu Bakr Radiyallahu 'Anh from Makkah to Madinah.

The sister of the most knowledgeable woman, 'Aishah Radiyallahu 'anhum who is among the only seven Companions of the Prophet (saws) who narrated more than a thousand ahadith.

The wife of az-Zubair Ibn al-`Awwaam, one of the ten people promised Paradise by the Messenger of Allaah صلى الله عليه وسلم

The Mother of Ameerul-mu'mineen 'Abdullah Ibn az-Zubair Radiyallahu 'Anh and **The mother of 'Urwah**, who when he entered in prayer he would forget about this life. It was 'Urwah who when his leg had to be cut, was told to drink wine as an anesthesia but refused to drink wine and instead, gave instructions to cut it while he was in prayer. They did, and he did not feel anything until he woke up.

Asmaa' Radiyallahu 'Anha was one of the most noble personalities, yet was veiled and shy in front of men. She refused to be with men, mingle with them, ride among them or go with them; and by Allaah, the men being talked about were no ordinary men! They were the Messenger of Allaah صلى الله عليه وسلم, and his Companions. She served her husband as a true wife should; staying at home to take care of her household. She was very careful at guarding and preserving her honor, and the honor of her husband. She was patient for the hardship she went through - Her husband was quite poor and his only major possession to begin with was a horse he had bought. Asmaa herself described these early days:

"I used to provide fodder for the horse, give it water and groom it. I would grind grain and make dough but I could not bake well. The women of the Ansar used to bake for me. They were truly good women. I used to carry the grain on my head from az-Zubayr's plot which the Prophet had allocated to him to cultivate. It was about three farsakh (about eight kilometres) from the town's centre. One day I was on the road carrying the grain on my head when I met the Prophet and a group of Sahabah. He called out to me and stopped his camel so that I could ride behind him. I felt embarrassed to travel with the Prophet and also remembered az-Zubayr's jealousy--he was the most jealous of men. The Prophet realised that I was embarrassed and rode on."

Later, Asmaa related to az-Zubayr exactly what had happened and he said, "**By Allaah, that you should have to carry grain is far more distressing to me than your riding with (the Prophet)**".

SubhanAllah, in all aspects Asma Radiyallahu 'Anha is not merely a name we should know about but rather an example we all should follow. Ash-Sheykh Abu Musab Az-Zarqaawi rahimahullah said in one of his lectures: "We don't ask the ummah for men like 'Umar and Abu Bakr Radiyallahu 'Anhum, we ask just for the likes of Asma and Safiyah - Radiyallahu 'Anhum. They were indeed women of Paradise.

Weeping from the Fear of Allah

"Has not the time come for the hearts of those who believe to be affected by Allah's Reminder and that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious, disobedient (faasiqoon)." [Al-Hadeed, (57):16]

Allah sent to us the Qur'an and **"the skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah."** [39:23]

He mentioned in the Qur'an the promise and the threat, and made clear that His believing servants are fearful and shivering from the punishment of their Lord. Our Lord the Exalted elucidated to us that the believer, whenever his iman strengthens and his certainty increases, becomes more fearful of Allah.

Weeping of the Prophet, sallallahu `alayhi wa sallam

The Prophet, sallallahu `alayhi wa sallam, said to `Abdullah ibn Mas`ood, "Read to me the Qur'an." He said, "O Messenger of Allah! Should I recite to you and it was revealed to you?" He said, "Yes, for I like to hear it from others." "I recited Soorat an-Nisaaa' until I reached the ayah,

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?" [An-Nisaa' (4):41] He then said, 'Stop now.' I found that his eyes were tearful." [Fath al-Bari 8:712]

Abdullah ibn ash-Shikhkheer, radhiallahu `anhu, said: "I saw the Messenger of Allah, sallallahu `alayhi wa sallam, praying with us, and I heard the sound of his weeping coming out of his chest, which was like the sound of a boiling pot." [Abu Dawood, An-Nasaa'i, and At-Tirmidhi in ash-Shama'il, authenticated by Ibn Khuzaymah, Ibn Hibban and Al-Hakim]

Weeping of Abu Bakr, radhiallahu `anhu

'Aaisha said, "During his illness, the Messenger of Allah, sallallahu `alaihi wa sallam, said: 'Order Abu Bakr to lead the prayer.' I told the Messenger of Allah, sallallahu `alaihi wa sallam, that, 'Indeed, if Abu Bakr stands in your place the people will not be able to hear him due to his (excessive) weeping.'" [al-Bukhari]

Our weeping

The righteous have cried, the worshippers have cried and the believers have cried. And in this time there are people by whom a complete year passes and they do not drop a single tear from the fear of Allah.

O Allah we seek refuge with you from hard hearts. O Allah soften our hearts to Your remembrance!

"Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest." [Ar-Ra'd (13):28]

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they increase their Faith; and they put their trust in their Lord (Alone)." [Al-Anfaal (8):2]

So why do we not cry today? We do not cry from the strength of the hardness of our hearts and our hearts' attachment to this world. So our hearts have hardened and our eyes have dried. We are distant from our Lord. Had we been close our hearts would not have hardened. So he, who spends a whole week without his eye dropping a tear, let him sit and supplicate and humble himself. Maybe his heart would soften and his eye would drop a tear. And if his heart doesn't drop a tear, then let him open the Book of Allah and read its ayat with contemplation, humility and submissiveness. So if his eye cries, his heart fears and his soul humbles he has succeeded; and if he continues in the state of the hardened heart, let him sit in a dark room and weep over his state, for his heart has died.

The Conditions of La Ilaaha Ilaa Allah

لَا إِلَهَ إِلَّا اللَّهُ



saturday | 8 jumaad ath-thaani 1428 | 23 june 2007

The Ninth Condition : *To die upon it..*

Any person who wants to benefit from the Shahādah and Tawhīd must die upon it. Even if he fulfilled all the prior mentioned conditions; if he were not to die upon Tawhīd he will not benefit a single iota from it. Anyone who dies upon other than Tawhīd i.e. Shirk, whatever actions he had performed before will not help him and all his good deeds and Tawhīd will be abolished. Someone may be Muwaḥhid for seventy years and during the last year of his life he commits Kufr and Shirk and apostatises and dies upon that then, he will be in hellfire. As Allāh (swt) says:

And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever. [EMQ al-Baqarah:217]

Those who are Kuffār and die and remain upon Kufr, upon them is the curse of Allāh (swt) and the angels, they will be punished forever, they will not be afforded another chance nor will they have any excuse. Their punishment will be the abode of hellfire for eternity, since they died upon Kufr. As Allāh (swt) says:

Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. [EMQ al-Baqarah 161-162]

Muslim reported that Messenger (saw) said: **There is none from my servants who say Lā-ilaha-ilallāh and dies upon it except that he will enter Jannah.**

In this Hadīth the Messenger (saw) commented that if you die upon Tawhīd you are in Jannah. Again you can take the Mafhūm al-Mukhālafa the opposite meaning of the Hadīth, and this is that the one who does not die upon Tawhīd will not enter Jannah.

sunday | 9 jumaad ath-thaani 1428 | 24 june 2007

I heard this in a beautiful dars about ibtilaa' (hardship, trial):

wa3lam ya abd Allah,
idha shakawta bani adam,
fa ka'anakaa tashku ar-Raheem ilal ladhee la yarham

Ya Allah what a beautiful statement!

Know oh slave of Allah,
If you complain the human being,
it is like you are complaining The Rahmaan (Allah) to the one who has no rahma

The Purchased Soul and its Destiny

O *Mujaahidoon*!

You have sold your souls to Allaah (وَجَلَّ عَزَّ), so you have no option before you save to hand over the merchandise to He who purchased it:

{Indeed, Allaah has purchased from the faithful their lives and their wealth for that they will have Paradise. They fight in the cause of Allaah, so they kill and are killed. A true promise [binding] upon Him in the Torah and the Gospel and the Qur'aan. And who is truer to his covenant than Allaah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.} (at-Tawbah : 111)

And when the merchandise is received by the purchaser, then He may do with it as He wills; and He may place it where He wills.

So if He wills, He places it in a palace;
And if He wills, He places it in a prison;
And if He wills, He dresses it with the most glorious clothes;
And if He wills, He leaves it naked save for what covers its privacy;
And if He wills, He makes it wealthy;
And if He wills, He makes it poor and needy;
And if He wills, He hangs it at the gallows,
Or grants its enemy power over it, so he kills it or mutilates it.

From the tape *Wasaayaa lil-Mujaahideen* ("Advice for the *Mujaahideen*")
-- al-Imaam Aboo Mus'ab az-Zarqaawee rahimahullah

Contemplate and be thankful

tuesday | 11 jumaad ath-thaani 1428 | 26 june 2007

Remember the favors of Allah upon you and how they surround you from above and below – indeed from every direction.

“And if you would count the graces of Allah, never could you be able to count them Qur’an” (14:34)

Health, safety, nourishment, clothing, air, and water – these all point to the world being yours, yet you do not realize it. You possess all that life has to offer, yet remain ignorant.

“He has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, ect.) and hidden (i.e. ones faith in Allah, guidance for doing righteous deeds and also the pleasures and delights of the Hereafter in Paradise, ect.” (Qur’an 31:20)

You have at your disposal two eyes, a tongue, lips, two hands, and two legs.

“Then which of the blessings of your Lord will you both (jinns and men) deny?” (Qur’an 55:13)

Can you picture yourself walking without feet? Should you take it lightly that you slumber soundly while misery hinders the sleep of many? Should you forget that you fill yourself with both delicious dishes and cool water while the pleasure of good food and drink is impossible for some, due to sickness and disease? Consider the faculties of hearing and seeing with which you have been endowed. Look at your healthy skin and be grateful that you have been saved from diseases that attack it. Reflect on your powers of reasoning and remember those that suffer from mental ailments. Would you sell your ability to hear and see for the weight of Mount Uhud in gold, or your ability to speak for huge castles? You have been given abundant favors, yet you feign ignorance. Notwithstanding warm bread, cool water, easy sleep, and good health, you remain despondent and depressed. You think about what you do not have and are grateful for what you have been given. You are troubled by a loss in wealth, yet you have the key to happiness and many blessings. Contemplate and be thankful

The past is gone forever

“And also in your own selves (are signs), will you not then see” (Qur’an 51: 21)

Reflect upon yourself, your family, your friends, and the entire world that is around you.

“They recognize the grace of Allah, yet they deny it” (Qur’an 16:83)

[Don't be sad - by Aaidh ibn Abdullah al-Qarni]

wednesday | 12 jumaad ath-thaani 1428 | 27 june 2007

The Prophet صلى الله عليه وسلم said:

"Whoever sits and does not mention the Name of Allah (before he rises), will find it *a cause of sorrow from Allah*. Whoever lies down to sleep and does not mention the Name of Allah before rising, will find it *a cause of sorrow from Allah*." *

And he صلى الله عليه وسلم said:

"No people may rise from an assembly in which they have failed to mention the Name of Allah without it being as if they were getting off a dead donkey's rotting back, and it would be *a cause of grief for them*."**

* Abu Dawud 4/264. See Al-Albani, Sahihul-Jami' As-Saghir 5/342.

** Abu Dawud 4/264, Ahmad 2/389. See Al-Albani, Sahihul-Jami 5/176.

thursday | 13 jumaad ath-thaani 1428 | 28 june 2007

It is narrated on the authority of Buraydah whom said that the Messenger of Allah said:
"I used to prohibit you from visiting graves, so visit them now..." [Muslim 2260]



SIRAATUL-MUSTAQEEM

friday | 14 jumaad ath-thaani 1428 | 29 june 2007

As Muslims we are obliged to follow all that which Allah subhanahu wata'aalaa has legislated whether in the Qur'an or in the Sunnah.

The Messenger of Allah salallahu alayhi wassalam said, "I have left you two things if you hold onto them you will never be misguided after me, the book of Allah and my Sunnah, bite them with your teeth."

Hence the obedience is to Allah (swt) exclusively based upon the wahie (revelation) that He (swt) has given to us. This means that we do not follow people or groups or any source for guidance other than what has been given to us by the Messenger Muhammad salallahu alayhi wassalam.

However, we live in the generation witnessing many interpretations of Islam and Shariah, one scholar says this is 'halal' and another scholar will say its 'haram' as a result many Muslims lay in the state of confusion as to what is the correct path, and who is the one on the correct Islamic standard and as a result many young Muslims begin to indulge in groups and paths away from the Qur'an and Sunnah from the understandings of the Companions (ra).

So the question arises amongst many, as to who is on the correct path of Islam? And why are there many differences?

To answer this question one must ensure that they turn to the 2 main divine sources, which is the Qur'an and the Sunnah of the Messenger Muhammad salallahu alayhi wassalam.

As the Messenger Muhammad salallahu alayhi wassalam called mankind to one straight path of tawheed and he salallahu alayhi wassalam warned us of the many different paths as Ibn Mas'oud (ra) said: "Allah's Messenger drew a line for us and then said, "This is Allah's Path." Then he drew lines to its right and its left, and said, "These are different paths, upon each of them there is a Shaytan (devil) calling to it". Then he recited the verse "And Verily this is My Path, so follow it, and do not follow other paths for they will separate you away from His Path." [6: 153]

Therefore, for the one who wishes to attain Jannah, let him be aware of those evil destinations that may befall him as it has misled those before him into destruction.

Although Allah (swt) prohibits the one to cause divisions as stated in (3:105), there has been numerous ahadiths in which the Prophet salallahu alayhi wassalam prophesied the division amongst the Muslim Ummah as he (saw) warned us that we would become divided into many sects: "Indeed the people of the Book before you split into seventy-two sects. And this nation will split into seventy-three sects; seventy-two are in the Fire and one in Paradise".

And in another narration, "All are in the Fire except one." It was asked: Who is that one? He replied, "That which I and my Companions are upon." [Related by at-Tirmidhi (5/62) and al-Haakim (1/128)]

Therefore we must stick to the Qur'an and the Sunnah as was understood by the Sahabah. The messenger of Allah salallahu alayhi wassalam also praised the first three generations of Muslims: "Verily the best among you (to follow) is my generation (the Companions [ra]), then those who follow them, and then those who follow them..."

(Saheeh Muslim, Book: the Virtues of the Sahabah, chapter 52 hadeeth #2535)

Hence, for those who wish to be that saved sect in Jannah, follow the path and the way of the Companions (ra) as the Messenger salallahu alayhi wassalam himself ordered us to.

So for the groups and sects that refer and blind follow their sheikhs and madhabs, we ask you, according to which Sahabah called for the corruption that you attribute yourself to?

Which one of the blessed Sahabah called for voting in the man-made laws?

Which one of the blessed Sahabah worked with the Police against the Muslims?

Which one of the Sahabah permitted Alcohol, interest, mortgages, music, free-mixing etc?

And which one of the Sahababs denied the obligation of Dawah and jihad?

So the challenge is for those groups and hizbs, those Sheikhs and imams and the mosques and the institutes to come forth and present us a single name of the noble Sahababs whom called for the corruption and haram.

Oh dear brothers and sister, do not be fooled by their corrupted words as all they carry and obey is their own desires and ration, and don't be fooled by the numbers and the positions for verily Allah (swt) said: "And if you obey the majority who are on earth, they will lead you far astray from the path of Allah. They follow nothing but conjectures and they are nothing but liars."
(EMQ 6: 116)

So be aware of the path you tread as the Prophet Muhammad salallahu alayhi wassalam warned his followers: "I have left you upon clear proofs, its night is like its day, and no one deviates from it except one who is destroyed, and whoever lives (long) from amongst you will see great controversy. So stick to what you know from my Sunnah and the Sunnah of the rightly-guided Khaleefahs - cling to that with your molar teeth." [Reported by Imaam Ahmed (4/126), Ibn Maajah (no.43), al-Haakim (1/96)]



The Greatest Woman of All Time



saturday | 15 jumaad ath-thaani 1428 | 30 june 2007

A Muslim woman attains prosperity by following the path of the best women who lived in the best generation who were nurtured in the house of Prophethood. They are women of high status and outstanding estimation.

They are blessed and great women. Foremost among them is that intelligent and wise woman, **Khadeejah bint Khuwaylid (ra)** - may Allah be pleased with her, the religious and noble woman. She grew up upon virtuous characters and manners. She was chaste and gracious. She was known among Makkah women as 'the pure woman'. The Messenger of Allaah (sallallaahu 'alayhi wa sallam) married her and she supported him with her life, wealth and wisdom. During his sorrowful days, he would seek shelter with her and confide in her.

Khadeejah (ra) was a dutiful and great wife to her husband and an affectionate mother to her children. She gave birth to all the Prophet's. She was extremely good-mannered. She never argued with her husband and she never bothered him. The Messenger of Allaah (saw) said, **"Angel Jibreel (Gabriel) came to me and said: 'Give Khadeejah glad tidings that she will have a palace made of hollowed pearls in Paradise and there will be neither noise nor any trouble in it (hardship & toil).'**" (Al-Bukhaaree and Muslim)

As-Suhaylee said, **"She was given the glad tiding of a house in Paradise because she never raised her voice over that of the Prophet (saw) and she never bothered him."** She was pleased with her Lord and Allaah is pleased with her.

The Prophet (saw) said, **"Paradise and there will be neither noise nor any trouble in it."** (Al-Bukhaaree and Muslim)

Ibn al-Qayyim said, **"Khadeejah (ra) was the only woman known to have this honour."**

Allaah loved Khadeejah (ra), so did His angels. The Messenger of Allaah (saw) also loved her so much. He said, **"I am blessed with her love."** (Muslim)

Whenever the Prophet (saw) remembered her, he would mention her in glowing attributes and would show gratitude for her companionship. 'Aaishah (ra) said, **"Whenever the Messenger of Allaah (sallallaahu 'alayhi wa sallam) remembered Khadeejah (ra), he would never tire of praising her and invoking Allaah's forgiveness for her. He appreciated her love and sincerity and he would honour her friends even after her death."**

'Aaishah (ra) said, **"He would often slaughter a goat, and distribute it to Khadeejah's (ra) friends. And whenever I asked him, 'Are there no other women in the world except Khadeejah (ra)?' He would say, 'She was this and that (he would praise and defend her) and she bore me children.'"** (Al-Bukhaaree)

After her death, Allaah's Messenger (sallallaahu 'alayhi wa sallam) heard her sister's voice. He then became sad and said, **"She reminded me of Khadeejah (ra)."**



Khadeejah (ra) was perfect in her religion, wisdom and conduct. The Prophet (sallallaahu 'alayhi wa sallam) said, "**Many men attained perfection, but only three women attained it: Maryam (Mary the mother of Jesus), daughter of 'Imraan, Aasiyah, Pharaoh's wife and Khadeejah bint Khuwaylid (ra - may Allah be pleased with them all.**" (Ibn Mardooyah)

She preceded the women of this Ummah (Islamic Global community) in righteousness, nobility and splendour. Allaah's Messenger said, "**Maryam [Mary, Jesus' mother] was the best woman of her time, and the best woman of this Ummah is Khadeejah (ra).**" (Al-Bukhaaree and Muslim)

Khadeejah (ra) was righteous and made her home righteous. She reaped the fruit of her labour and she and her daughter became the best of the women of the worlds in Paradise. The Prophet (sallallaahu 'alayhi wa sallam) said, "**The best from the women of Paradise are: Khadeejah, Faatimah, Maryam [Mary] and 'Aasiyah (may Allah be pleased with them all).**" (Ahmad and An-Nasaa'ee)

She occupied a great place in the Prophet's (saw) heart. He did not marry any woman before her neither did he marry any woman while she was still with him until she died. He was extremely distressed with her death. Adh-Dhahabee said, "**Khadeejah (ra) was intelligent, gracious, religious, chaste and noble. She is one of the dwellers of Paradise.**"

آمنت بي إذ كفر الناس...
و صدقتني إذ كذبني الناس...
و واستني في مالها إذ حرمني الناس...
و رزقني الله منها أولاداً إذ حرمني أولاد النساء...



Support the Mujahideen

sunday | 16 jumaad ath-thaani 1428 | 1 july 2007

Support The Mujahideen Physically, Financially Or Verbally
Not Just On Forums, Or Email

They Need Your Dua's and When You Make Dua, Make it With Conviction That AllaaH azZ Wa Jal Is Going To Respond,

There Is No Point asking If We Ourselves Doubt That AllaaH Is Going To Grant Us Victory,

Jihaad Is the Head Of Commanding Good and Forbidding The Munkar
So Partake in This Blessed Duty, For It Is Very Needed

Make Dua For The Mujahideen That They Succeed In Their Missions and activities For We Know If They Succeed It Is The victory For Islaam, The Very Deen Which We all Claim To Love But Don't Do Much For It, Its Easy To Say I am a Muslim But It Is Hard For Many To abide and act Upon It.

Islaam Means Submission So Lets Not Frail Behind But Submit Willingly With Passion That We Want to Take Part In This Noble Cause.

It Is a Duty Upon Each One Of Us and We Have No Excuse What So Ever.

We ask AllaaH (Swt) For Our Needs and Wants, Make This Your Need and Want That You Want Nothing But Victory So We Can See The Fruits Of It Upon Earth, Which Would Be The Establishment Of The Islamic State

Give Up Your Desires For The Hereafter and Sacrifice as Much as You Can, The Situation Of The Ummah Is Witness That We are Lacking Behind and Every One Is Not Giving Its 1001%.

So Support It Financially as Much as You Can as This Is The Easiest Option From all. and Do not Forget We all Shall Be accountable For Not Doing So

May AllaaH Grant The Mujahideen Victory as AllaaH Has Promised The Believers, and May AllaaH(Swt) forgive Us For Our Shortcomings and Keep Us Firm On His Path.

Ameen

monday | 17 jumaad ath-thaani 1428 | 2 july 2007



The Prophet (*sallahu 'aleyhi wa sallam*) said:
'The best among the believers are those with the best manners,'

(Ibn Maajah, Haakim and others)

tuesday | 18 jumaad ath-thaani 1428 | 3 july 2007



Ali bin Khashram said: "I used to examine Wakee' (ibn al-Jarrah) and never did I find him writing anything with his hands. Instead he would memorize everything. So I asked him: 'What is the potion for memorizing?'

He replied: 'The abandonment of disobedience! Nothing aids one's memory like it.'"
[Tahtheeb at-Tahtheeb (11/129)]

Khalid ibn al Walid narrated the following hadith:

A Bedouin came one day to the Prophet and said to him, 'O, Messenger of Allah! I've come to ask you a few questions about the affairs of this Life and the Here After.'

- Ask what you wish.

Q: I'd like to be the most learned of men.

A: Fear Allah, and you will be the most learned of men.

Q: I wish to be the richest man in the world.

A: Be contented, and you will be the richest man in the world.

Q: I'd like to be the most just man.

A: Desire for others what you desire for yourself, and you will be the most just of men.

Q: I want to be the best of men.

A: Do good to others and you will be the best of men.

Q: I wish to be the most favored by Allah.

A: Engage much in Allah's praise, and you will be most favored by Him.

Q: I'd like to complete my faith.

A: If you have good manners you will complete your faith

Q: I wish to be among those who do good.

A: Adore Allah as if you see Him. If you don 't see Him, He seeth you. In this way you will be among those who do good.

Q: I wish to be obedient to Allah.

A: If you observe Allah's commands you will be obedient.

Q: I'd like to be free from all sins.

A: Bathe yourself from impurities and you will be free from all sins.

Q: I'd like to be raised on the Day of Judgement in the light.

A: Don't wrong yourself or any other creature, and you will be raised on the Day of Judgement in the light.

Q: I'd like Allah to bestow His mercy on me.

A: If you have mercy on yourself and others, Allah will grant you mercy on the Day of Judgement.

Q: I'd like my sins to be very few.

A: If you seek the forgiveness Allah as much as you can, your sins will be very few.

Q: I'd like to be the most honorable man.

A: If you do not complain to any fellow creature, you will be the most honorable of men.

Q: I'd like to enlarge my provision.

A: If you keep yourself pure, Allah will enlarge your provision.

Q: I'd like to be loved by Allah and His messenger.

A: If you love what Allah and Him messenger love, you will be among their beloved ones.

Q: I wish to be safe from Allah's wrath on the Day of Judgement.

A: If you do not loose your temper with any of your fellow creatures, you will be safe from the wrath of Allah on the Day of Judgement.

Q: I'd like my prayers to be responded.

A: If you avoid forbidden actions, your prayers will be responded.

Q: I'd like Allah not to disgrace me on the Day of Judgement.

A: If you guard your chastity, Allah will not disgrace you on the Day of Judgement.

Q: I'd like Allah to provide me with a protective covering on the Day of Judgement.

A: Do not uncover your fellow creatures faults, and Allah will provide you with a covering protection on the Day of Judgement.

Q: What will save me from sins?

A: Tears, humility and illness.

Q: What are the best deeds in the eyes of Allah?

A: Gentle manners, modesty and patience.

Q: What are the worst evils in the eyes of Allah?

A: Hot temper and miserliness.

Q: What assuages the wrath of Allah in this life and in the Hereafter?

A: Concealed charity and kindness to relatives.

Q: What extinguishes hell's fires on the Day of Judgement?

A: Patience in adversity and misfortunes.

Related by Imam Ahmad ibn Hanbal

O CHRIST WORSHIPPERS!

A POEM REFUTING CHRISTIANITY

BY IBNUL QAYYIM

thursday | 20 jumaad ath-thaani 1428 | 5 july 2007

أعبد المسيح لنا سؤال ... نريد جوابه ممن وعاه

Oh, Christ worshipers! We want an answer to our question from your wise.

إذا مات الإله بصنع قوم ... أماتوه فما هذا الإله

If the Lord was murdered by some people's act...what sort of god is this?

وهل أرضاه ما نالوه منه ... فبشراهم إذا نالوا رضاه

We wonder! Was *He* pleased by what they did Him? If yes,
blessed be they..they achieved the pleasure of *His*

وإن سخط الذي فعلوه فيه ... فقوتهم إذا أوهت قواه

But if *He* was discontented....this means their power subjugated *His*!!

وهل بقي الوجود بلا إله ... سميع يستجيب لمن دعاه

Was the whole entity left without a Sustainer... so who answered the prayers?

وهل خلت الطباق السبع لما ... ثوى تحت التراب وقد علاه

Were the heavens vacated...when *He* laid under the ground somewhere?

وهل خلت العوالم من إله ... يدبرها وقد سُمِرت يداه

Were all the worlds left without a God...to manage while *His* hands were nailed?

وكيف تخلت الأملاك عنه ... بنصرهم وقد سمعوا بكاه

Why did not the angles help *Him* when they heard him while he waited?

وكيف أطاقَت الخشبَات حمل الإله ... الحق شد على قفاه

How could the rods stand to bear the True Lord when *He* was fastened

وكيف دنا الحديد إليه حتى ... يخالطه ويلحقه أذاه

How could the iron reach *Him* and *His* body pinioned?

وكيف تمكنت أيدي عداه ... وطالت حيث قد صفعوا قفاه

How could *His* enemies' hands reach *Him* and slap *His* rear

وهل عاد المسيح إلى حياة ... أم المحيي له ربّ سواه

And was Christ revived by himself...or the Reviver was another god?

ويا عجباً لقبر ضم رباً ... وأعجبَ منه بطن قد حواه

What a sight it is! A grave that enclosed a god!
What's more weird is the belly that had *Him* in it!

أقام هناك تسعا من شهور ... لدى الظلمات من حيض غُذاه
He stayed there for nine months in utter darkness...fed by blood!

وشق الفرج مولودا صغيرا ... ضعيفا فاتحا للثدي فاه
Then he got out of the womb as a small baby,
weak and gaping to be breastfed!

ويأكل ثم يشرب ثم يأتي ... بلازم ذاك هل هذا إله
He ate and drank, and did what that naturally resulted in.
Is this a god??!!

تعالى الله عن إفك النصارى ... سيسأل كلهم عما افتراه
High Exalted be Allah above the lies of Christians
All of them will be held accountable for their libels

أعباد الصليب لأي معنى ... يعظم أو يقبح من رماه
Oh cross worshipers...for what reason is it exalted
and blamed who rejects it?

وهل تقضى العقول بغير كسر ... وإحراق له ولمن بغاه
Is it not the logic to break and burn it along with the one who innovated it?

إذا ركب الإله عليه كرها ... وقد شددت لتسمير يده
Since the Lord was crucified on it...and his hands were fastened to it?

فذاك المركب الملعون حقا ... قدسه لا تبسه إذا تراه
That is really a cursed cross to carry...so discard it
Don't kiss it!

يهان عليه رب الخلق طرّا ... وتعبدّه فأنك من عداه
The Lord was abused on it...and you adore it?
So you are one of *His* enemies!!

فإن عظمته من أجل أن قد ... حوى رب العباد وقد علاه
If you extol it because it carried the Lord of the worlds

وقد فقد الصليب فإن رأينا ... له شكلا تذكرنا سناه
why don't you prostrate yourself and worship graves,

فهلا للقبور سجدت طرّا ... لضم القبر ربك في حشاه
since the grave contained your god in it?

فيا عبد المسيح أفق فهذا ... بدايته وهذا منتهاه
So, Christ worshiper, open your eyes,
this is what the matter is all about.

WAKE UP!

Where are the Malcolms and where are the X's
People of today come back to your senses
Before the day comes where there'll be no recompenses
We are wasting our time at heaven's expenses
Claim over the fences and lay over the Benz's

The west looks at me with a funny type of way
Frown, clown do what you want but I'll never turn around
From the sunnah of the Prophet and the Holy Quran
Which makes up the perfect deen, the religion of Islam

I am filled with peace when at the masjid I hear the Iqama
But when I show more interest they call me Osama
Just trying to practice my deen so they call me extreme
They tell me I am too young, I am only sixteen
With Muslims of today there will be no sallah-u-deen

So wake up and come back home
How many times do we hear it, do we need a different tone?
It is time to go out there and get our Islam shown

By: Zakaria Amara (Islamway)



The greatest thing revealed to the Prophet salallahu alayhi wassalam

It was narrated that Abu Dharr (may Allaah be pleased with him) said: "I came to the Prophet (peace and blessings of Allaah be upon him) whilst he was in the mosque and sat down.

He said, 'O Abu Dharr, did you pray?'

I said, 'No.' He said, 'Get up and pray.'

So I got up and prayed, then I came and sat down.

He said, 'O Abu Dharr, seek refuge with Allaah from the devils of men and jinn.'

I said, 'O Messenger of Allaah, are there devils among men?'

He said, 'Yes.'

I said, 'O Messenger of Allaah, what about salaah?'

He said, 'It is the best, so let whoever wants to, do a little of it and let whoever wants to, do more of it.'

I said, 'O Messenger of Allaah, what about fasting?'

He said, 'It is obligatory and it is good, and the reward with Allaah is greater.'

I said, 'O Messenger of Allaah, what about sadaqah (charity)?'

He said, 'Allaah multiplies it many times over.'

I said, 'O Messenger of Allaah, what (charity) is best?'

He said, 'What a person gives at times of hardship, or what he gives in secret to a poor person.'

I said, 'O Messenger of Allaah, which of the Prophets was first?' He said, 'Adam.'

I said, 'O Messenger of Allaah, was he a Prophet?'

He said, 'Yes, a Prophet to whom Allaah spoke.'

I said, 'O Messenger of Allaah, how many Messengers are there?' He said, 'Three hundred and umpteen, a great crowd.'

And once he said, '(Three hundred and) fifteen.'

I said, 'O Messenger of Allaah, what is the greatest thing that has been revealed to you?'

He said, '**Aayat al-Kursiy**, "*Allaah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists...*" [al-Baraqaah 2:255 – interpretation of the meaning].'"

(Narrated by al-Nasaa'i)

Mu'aadh Bin Jabal on the Excellence of Knowledge

from Abu Nu'aym's *Hilyatul Awliyaa*

"Knowledge is a comforting friend in times of loneliness, it is the best companion during travels, and it is the inner friend who speaks to you in your privacy. Knowledge is the discerning proof of what is right and what is wrong, and it is the positive force that will help you surmount the trials of comfort, as well as those of hardships. Knowledge is your most powerful sword against your enemy, and finally, it is your most dignifying raiment in the company of your close companions."

"Through knowledge, Allah, blessed be His Name, raises some people in rank, and He makes them leaders in righteousness and models in morality. The vestige of their faith is avidly sought, their deeds are emulated perceptively, and people will seek and sanction their opinions solicitously and unequivocally. The heavenly angels seek their company and anoint them with their wings, every fresh or withered life they pass by implore Almighty Allah to forgive them their sins, even the fish in the oceans, the beasts of the lands and every bird of prey and migratory bird pray and solicit the mercy of Almighty Allah on their behalf. This is because knowledge revives the dead hearts and drives them out of darkness into light, and because knowledge is the light of the inner eyes that cures one's blindness and restores his inner sight."

Al-Maslahah Al-Mursalah

monday | 24 jumaad ath-thaani 1428 | 9 july 2007

Al-Maslahah Al-Mursalah is from the principles which were not mentioned by Ibn Al-Qayyim and it means in the parlance of the scholars of Usool Al-Fiqh a benefit for which no law was legislated by the legislator (Allah) in order that it be attained and for which there is no legal evidence to indicate that it is valid or invalid. It is known as general, because it is not tied to any evidence which would indicate that it is valid or invalid.

Examples of this would include the benefit for whose attainment the Companions legislated the use of prisons , or the minting of coins, or other benefits which necessities, needs or advances dictated, and for which no laws had been legislated.

The evidence for Al-Maslahah Al-Mursalah is that the companions and the Tabi'oon passed many laws in order to attain general benefits: Abu Bakr (radiyAllâhu 'anhu) collected the dispersed pages on which the Quran was written , he made war on those who refused to pay Zakat and he appointed Umar (radiyAllâhu 'anhu) as his successor Umar (radiyAllâhu 'anhu) forbade that shares from Al-Fai' be given to those whose hearts were inclined towards Islam , he imposed land tax, established the dewaans.

'Uthman (radiyAllâhu 'anhu) united the muslims upon one recitation of the Quran distributed it , and burnt the others and he granted a share of inheritance to the ex wife of a man who had divorced her merely to prevent her from inheriting from him.

- from the Bio of Immam Ahmed

Later they loved it and said 'We listen and obey'..

tuesday | 25 jumaad ath-thaani 1428 | 10 july 2007

"The fighting", even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damaging of the industries, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one's homeland, Allâh had made ready an immensely good reward that cannot be imagined by a human soul.

'Ikrimah said: At first Muslims disliked it (*Jihâd*), but later they loved it and said: "We listen and obey." And that is because the submission to the order to fight means hardship, but if the reward is made known it becomes [obligatory] to compare the hardship involved and its reward.

from *Jihad in the Qur'an and Sunnah* by shaikh Abdullah bin Muhammad bin Humaid

Beware of the Vulture Culture!

wednesday | 26 jumaad ath-thaani 1428 | 11 july 2007

WORDS FROM SHAYKH MUHAMMAD IBN SÂLIH AL-'UTHAYMÎN

"It is essential for a student of knowledge to safeguard his time from being wasted. And time wasting occurs in a number of ways:- Firstly: That one leaves committing to memory and revising what one has read. Secondly: That one sits with his friends and indulges in vain and idle talk which contains no benefit. Thirdly, and this is the most harmful of them upon a student of knowledge: That he has no concern except pursuing people's statements with he said this and he said that (mâ qîla wa mâ qâla) and with what occurred and what is taking place regarding an issue that is of no concern to him. And there is no doubt that this is from a weakness of [his] Islâm, since the Prophet sallallâhu 'alayhi wa sallam said: "Part of a person's good Islâm is to leave alone that which does not concern him." And busying oneself with qîla wa qâla and excessive questioning are time-wasters. And it is, in reality, a disease which, when it comes into man - we ask Allâh for well-being - it becomes his greatest concern. Due to this, he may even sometimes show enmity ('adâ) to one who does not deserve enmity, or show allegiance (walâ) to one who does not deserve allegiance, because of concerning himself with these issues which pre-occupy him away from knowledge, under the pretext of "championing the truth", whilst this is not the case! Rather, this is part of pre-occupying oneself with an issue that does not concern him. If, however, a report comes to you without you having pursued or sought it, then all people receive news, but they do not busy themselves with it, nor does it become their greatest concern. This is because this pre-occupies the student of knowledge, corrupts his affair; and opens up for the Ummah the door of bigoted partisanship (hizbiyyah), which then splits the Ummah."

[Kitâbul 'Ilm (204-205)]

From the Stories of the Great Grand-daughters of Safiya radiAllahu ‘anhaa

Who is this great grand-daughter of Safiyah? Yes, who is she?

She is that courageous Mujahidah, that truthful determination, the mujahidah that not many have seen that likes of her commitment. She married that hero, the Mujahid that left the life of meekness, relaxation and luxury, to go and fight with his brothers in Afghanistan.

One day, after two months of this blessed marriage, this Mujahid went out for some necessities and he was fasting. His wife was waiting for him so they could have Iftaar together. He was late in returning and as she was waiting for him, someone knocked on the door and this sister thought that her husband had returned. However the shock came when one of the Mukhabarat dogs shouted out from behind the door. He shouted out to her: "If you do not open this door we will storm the house". So she opened it after finding out that they had arrested her husband and taken him to prison. And that they knew that there was an appointment between one of the brothers and her husband. And he was going to come there seven o'clock at night. So they (the Mukhabarat) had come there to lie in wait for him, and they had placed her in one of the rooms and locked the door on her.

However this Mujahidah sister with sincere determination began to think of a way to save the Mujahid brother. So she climbed out barefoot from the balcony on the second floor of her house and she went to the house of that brother. She told his family of the news and she received from them some shoes. She wore them and then left for her parents house, where she found those evil ones waiting for her there.

However they did not know who she was because she was wearing the face cover. So she heard them discussing together about whether it was her or not, because she was wearing shoes. But they found out that it was her so they took her to prison where she was met by the evil officer who kicked her in her stomach, causing her to miscarry.

They thought that her being a woman it would be easy for them to find out what information they wanted from her, however they were not able to get from her one word. So she stayed in prison for almost a year and some months, and after that she came out of prison!!!

What are you thinking about her? Did she change her beliefs? Or did she start to attack the Mujahideen? Or blame them for her being buried away down in prison with humiliation? And the answer is no and a thousand nos!!!

She came out and was even more firm upon this road than some men of this time. She came out with the Book of Allah memorized completely, so instead of the prison being a cause of her deviation, it was a school for the memorization of the Blessed Quran....

So where are those who claim to be the descendents of Safiyah?

And where are you o men of this time..oh pardon..o women with head coverings and beards..who have made way for those descendents of Safiyah.

If the women are like we just mentioned **** Then the women are better than the men

So peace from us to this respected sister whom I ask Allah to gather me with her in this life and the Hereafter

Your sister for the sake of Allah / Areej Al-Jihad (The Fragrance of Jihad)

Translated from "The Stories of the grand-daughters of Safiyah" monthly magazine published by Al-Ansar Mailing Group

A Qur'anic formula of remaining hidden from enemy sight

On occasions when the Holy Prophet, may Allahs Blessings and Peace be upon him, wished to remain hidden from the sight of the Mushriks, says Sayyidna Ka'b, May Allah be pleased with him, 'he would recite three verses of the Holy Qur'an. Such was its effect that the disbelievers were unable to see him.' Those three verses are:

Surely, We have put covers on their hearts, so that they do not understand it, and deafness in their ears.

[Surah al Kahf, 18/57]

Those are the ones Allah has put a seal on whose hearts and hearing and vision.

[Surah an Nahl, 16/108]

Have you seen the one who has taken his own desire as god while Allah has let him go astray because of knowledge [his or His] and has set a seal upon his hearing and his heart and placed over his vision a veil.

[Surah al Jathiyah, 45/23]

Sayyidna Ka'b, may Allah be pleased with him, says that he related this thing about the Holy Prophet, may Allahs Blessings and Peace be upon him, to a Syrian who had to go to adjoining Byzantium on a certain business. He went there and stayed for a long time until the local disbelievers started harassing him. When he escaped from there, they pursued him. At that time, he remembered that narrative and recited the three verses identified there. It so happened as if a screen was placed on their eyes why they could not see this person who was walking on the same pathway the enemies were passing by.

Imam Tha'labi says that he related this narrative of Sayyidna Ka'b, may Allah be pleased with him, to a resident of the town R'ay. It so happened that he was put under arrest by the disbelievers of Dailam. For some time he remained under detention with them. One day he got his chance to escape. They pursued him, but this person also recited those three verses. The effect was immediate. Allah Ta'ala screened their eyes in a manner that they were unable to see him – though, they were walking side by side with their clothes touching his clothes.

Imam al Qurtubi says that the verses from Surah Ya Sin which were recited by the Prophet, may Allahs Blessings and Peace be upon him, at the time of Hijrah may also be added to the three verses cited above. This was when the Mushriks of Makkah had besieged his house. He recited those verses and went right through them. In fact, he went by throwing dust on their heads and none of them knew anything about it. Those verses of Surah Ya'sin are:

With the Name of Allah, the Most Merciful, the Very Merciful Ya Sin. By the Wise Qur'an, surely you (Oh Muhammad) are from among the messengers, on a straight path. (This is) a revelation of the Mighty, the Very Merciful, that you may warn a people whose forefathers were not warned, so they are unaware. The word has already taken effect against most of them, so they do not believe. Surely, We have placed shackles on their necks reaching down to their chins, so they are with heads forced high up. And We have placed before them an obstruction and covered them, so they do not see.

[Surah Ya Sin, 36/1-9]

Imam al Qurtubi says that he himself went through an incident in the Matthur Castle of al Qartubah in his own country of al Andalus (Spain). I ran in front of the enemy and sat in a corner. The enemy sent two horsemen after me. I was in open grounds. There was nothing to obstruct the view between us. But, I was reciting these verses of Surah Ya Sin. Both horsemen passed by me. Then they went back towards where they had come from, saying, 'this person must be some devil,' because they could not see me. Allah Ta'ala had turned them blind as far as I was concerned. [Qurtubi]

There is nothing in the Qur'an (after Tawheed) which has more explicit evidences than Al-Walaa ' wal-Baraa' (to love and hate for the sake of Allah) and the Muslims should always be clear on this concept. We must have Walaa' (love and allegiance) with Allah, Islam and with the believers, and have Baraa' (hatred and disassociation) from the disbelievers, kufr and shirk. However, Al-Baraa' from the kaafireen (non-Muslims) could be violated in the UK by any of the following examples:

1. To live among them (non-Muslims) only for Dunya purposes i.e. business
2. The Messenger Muhammad (saw) said that: **'I am free from people who live between the Kuffar.'** Hence, living among the kuffar must be ONLY for the sake of carrying da'wah or for involvement in Jihad purposes
3. Not to believe that they (i.e. the Jews and Christians) are kuffar
4. To wear the clothes of the kuffar (football shirts etc.)
5. To use the words & expressions of the kuffar
6. To use the calendar of the kuffar (we must always remember our history because we are a product of our history)
7. To participate in their celebrations (e.g. in their festivals such as Christmas and Easter)
8. To take them as Bitana i.e. assisting them or taking them as assistants or getting advice from them etc.
9. To call yourself by the names of the kuffar. Always call yourself by Muslim names and kunya (nick-names) which will remind you of the Messenger Muhammad (saw) and the Sahabah
10. To praise the kuffar e.g. their material progress. Secular people will always say 'let us learn from them' or 'be like them'. Never praise them or it will affect your walaa' and baraa'; you will begin to like, defend and even follow them.

Coming Soon InshaAllah

issue 4: rajab



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